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THE Work and Mercy OF GOD Conduceing to his PRAISE;

Or a Demonstration of the Visitation of God's Love to my Soul in the dayes of my Youth;

BEING

A Testimony of the Light of Christ in the Conscience, which discovereth & judgeth Sin; and also (if loved and obeyed) saveth from Sin, and redeemeth the Soul unto God.

WITH

- *A word to those that are young in years, for them to mind their Creator in the dayes of their Youth.*
- *A faithful Warning to all people that are living in wickedness, for them to return to the Lord, by true and unfeigned repentance, with speed, before the Besom of Gods wrath sweep them away.*
- *An Invitation of Love to those that are seeking the Living God in the Dead Forms.*
- *A Lamentation over those that are apostatized from the Truth.*
- *A word to all those who in words profess Truth, but in Life and Works deny it.*
- *A word to those who are convinced of the Way of Truth, but still remain in the Worlds ways, & continue in known disobedience.*
- *A Salutation of encouragement to those that are newly convinced of the Truth, and yield obedience thereunto.*
- *A word of comfort & encouragment to the true mourner in Sion.*
- *A general Salutation of Love to the Children of Light.*

By a Friend to all People, and one that desires the good of all Souls, and is a Lover of all that loveth Truth, & a Companion with all that walk therein, and a Sufferer for the Truth in *Edmonds-Bury* Common Goal, in the Year 1669. *William Bennet.*

Re-printed with some Additions in the Year, 1677.

THE

Work and Mercy

OF GOD

Conducing to his PRAISE;

Or a Demonstration of the Vtilitie of God's Love to my Soul, in the dayes of my Youth;

BEING

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Where to the end that men may [illegible] for them to mind that Creation in the dayes of their Youth.

Faithful Witnessing truth people shall [illegible] which [illegible] for [illegible] to the [illegible] and [illegible] [illegible] away.

[illegible] Truth, [illegible] Truth.

[illegible] Truth, [illegible] Life [illegible] Truth [illegible] life.

[illegible] to their [illegible] are convinced of the Way of Truth, [illegible] in [illegible] life [illegible].

[illegible] Truth, [illegible] that [illegible] renewed [illegible] Truth, [illegible] [illegible].

A word of comfort & encouragement to those that mourne in Sion.

A general Salutation of Love to the Children of Light.

By a Friend to all People, and one that desires the good of all Souls, and a Lover of all that love the Truth, & a Companion with all that walk therein, and a Sufferer for the Truth in Edmonds-bury Common Goal, in the Year 1660. William Bennet.

Re-printed with some Additions in the Year, 1677.

A Demonstration of the Visitation of God's Love to my Soul in the dayes of my Youth, &c.

Published in bowels of pitty & love to all those that have desires after the Way of Truth, and are yet seeking it abroad in their imaginations, and are mourning & groaning under the burthen and weight of Sin; hoping and desiring (that if the Lord will) such may meet with some incouragement & direction hereby, for them to turn their minds in to the Light of Christ in themselves, and in it to believe, and wait for power over, and freedom from Sin, that true lasting peace in God they may come to witness, to the true and full satisfaction of their Souls.

All things that are reproved, are made manifest by the Light; for whatsoever doth make manifest is Light, &c. That which may be known of God is manifest in them, &c. Wherewith shall a Young man cleanse his way? by taking heed thereunto according to thy Word; thy Word I have hid in my Heart, &c. Ephes. 5, 13, &c. Rom. 1. 16. Psalm 1. 19. 9, 11.

WHen I was but young in Years, the Lord God (of Light, Life and Power, of tender Love, of infinite Compassion and Everlasting bowels of Mercy) was pleased then, (in some measure) to visit me by or with his pure Light

in my own Conſcience, which many a time did check and reprove me for my Sins, and brought my evil-doings to my remembrance, and judged me in my own Heart for evil, and ſometimes brought trouble upon my mind for my Sins, but I was not then ſenſible that it was the Light of Chriſt Jeſus (*who is the true Light that lighteth every man that cometh into the world*) which then in my own Conſcience did check, reprove, and judge me for evil, and ſometimes broke my falſe eaſe and reſt in Sin; inſomuch as I could not go on in Sin, Wildneſs & Vanity, without being ſomewhat troubled, terrified, and reproved for my Sin at one time or other; though when I was among idle Children that were void of the fear of God, I ran into Sin and wickedneſs with them; and for the preſent time, I acted in Sin with great delight and Joy, but when I came to be ſtill, quiet, and alone in the Fields, or elſewhere; then would the pure Witneſs of God ariſe in me with its reproofs, and ſet my ſins in order before me, and brought my Evil doings to my remembrance which I had acted out of the pure fear of the Lord God, and then trouble for a time took hold on me, and Sin became my burthen; but I ſoon got from under that Burthen at eaſe and liberty again, and ran into Sin and Vanity again; and thus year after year I went on in rebellion againſt the Witneſs of God in my own Conſcience, taking delight and pleaſure in thoſe things I knew were Evil; yet the Lord God (whoſe tender Bowels of pitty and compaſſion did then in Mercy hover over me for good to me in that day) did ſometimes ſtop me from ſpeaking and acting that Evil I intended to ſpeak or do & preſerved me out of many groſs Evils, which many others were addicted unto, and overcome with. And in thoſe

dayes when I was alone in the Fields I cryed and prayed unto the Lord; and desires were stirring in me after the Knowledge of him, his Way and Truth; but I prayed to a God I knew not; I imagined a God afar off, and did not then know that it was the Lord that did search my Heart, and discover unto me my thoughts and judged me for Sin; I then knew not that that was the Light, Way and Truth of God in my own Heart, which sometimes begot desires in me to know the Truth, and to walk therein; but my mind was abroad; (as it is with many at this day, who have desires after Truth and Righteousness, but are seeking abroad in Carnal Ordinances, Forms, Likenesses, beggarly Elements, Rudiments of the World, Ceremonies and Traditions of men) and knew not that that in me was Truth which sometimes stopt me from lying and swearing; and when I knowingly told a Lye, it would accuse me, when no man could accuse me for it: And as I grew up into Years, for I may truly say, there was something stirring in me (at times) after the Lord ever since I was six or seven years of Age, and when I came to be about fourteen Years old, and came to be a Prentice, and to be in outward Thraldom and Bondage, it pleased the Lord, the compassionate God of infinite lovingkindness, to visite me more then formerly, by his pure Light and Spirit, which encreased in striveing with me daily, that I scarce knowingly committed any Evil, but the Light would soon judge me for it; yea, the Lord God with his pure Light and Gift did pursue me hard, and followed me close, calling to me in my Heart, with his still Voice, to come out of Sin, out of Evil words and works; but I (like *Samuel*, when he was a Child) knew not that it was the Lord that did

call;

still, for he was (though near me) as a Stranger to me, and I knew not his Voice, but went astray as a wandering Sheep, yet having desires to know the way to the Fold, and to know where the Lord feedeth his flock, and causeth them to lie down in Peace, Quietness, and Rest, where none can make them afraid; for indeed it was rest my Soul wanted, and true Peace in God my Soul many a time longed for, and panted after; for, oh, I was oftentimes wounded, wounded, wounded because of Sin, and for want of the enjoyment of the Love and Peace of God, I went many a time bowed down in Spirit day after day with an aking Mind, grieved Soul and wounded Conscience, with my Eyes full of Tears, and my Heart full of sighing, thinking in my Heart there was few (if any) in my state and condition; sometimes wishing, and saying in my Heart, *Oh, that I were in a desert solitary place outwardly* (for so was my condition inwardly) *where no man inhabits, where I might have mourned and wept out my fill, and have poured out my Tears unto the tender God of tender Bowels of mercy, and have spread my complaints before him whom my Soul did then sometimes in measure, long, thirst, and pant after, even as the Hart panteth after the water Brooks.* And many a time I did get into a solitary place to ease my Heart a little, in pouring out my Tears and complaints to the Lord; for in those dayes many were my Prayers and Tears, for great was the burthen and load which I oftentimes was under day after day, which made me cry night and Day to the Lord for Peace and Rest; yet I then not knowing that it was the Light of Christ in my Conscience that did break my Rest and Peace in sin, neither knew it to be a stay to the mind, and a bridle to my Tongue; I many a time got into a false ease and li-

berty

berty in idleneſs and wildneſs of Youth, but it was broke again, and ſorrow and trouble would take hold on my mind, and true deſires would again be renewed in me after the Lord, and breathing and thirſting after Righteouſneſs; and oh, my Heart and Soul was many a time made tender and ſoft; and oh, pity, pity, and tender bowels of compaſſion was in me towards any that I thought was in my condition, and a tender love was ſecretly hid in my Heart towards thoſe that I then thought were the People of God; and I can truly ſay, my Bowels and Heart is open ſtill, and oftentimes pity, love, compaſſion, and tenderneſs iſſues forth in me towards thoſe that now are in that condition I then was in; oh, my Soul, my Soul cannot but in ſome meaſure ſimpathize with them, and in Spirit bear a part of their Burthens and Sorrows in my boſom, and that not without ſome ſecret cryes in my Heart unto the tender God of bowels of pity on their behalfs; and partly for their ſakes is this publiſhed, hoping (that if the Lord will) it may be of ſervice unto ſome of them, and if the Lord order it ſo to be to them, or any, then will my end herein be anſwered thereby.

And in thoſe dayes I frequented the Meetings of the People called *Independants* (viz.) *William Bredges*'s Congregation in great *Yarmouth*, whom I then thought were the People of God, and yet I then ſaw that many of their Lives and Converſations, even ſome of the chief of them were not conſiſtant with what they profeſſed in words; and when I have been amongſt them in the time of their ſinging Pſalms, the pure Witneſs of God in my own Heart hath (as it were) ſtopped my Mouth that I could not Sing with them, but my Heart in the time of their ſinging was broken into tenderneſs, and

many

many were the tears of my Eyes; and verely my outward man or earthen Veſſel hath quaked and trembled (this was before I was by Scorners called a Quaker, or had ſeen any of thoſe People) and ſhaken like a Leaf ☞ that is ſhaken with the Wind (which might have been a ſign of that ſhaking, which ſince the Lord hath ſuffered to come upon them, which hath almoſt ſhattered and ſcattered them, who will ſhake all ſandy Foundations, and blaſt all Profeſſions that are out of the Light and Power of God) by the working of the Light and Power of God in my Heart, though I then knew not that it was the Power of God that brought ſuch a trembling upon me, and that did in ſome meaſure let me ſee, that it was not then a time of ſinging for me; for I was then in a ſtrange Land, in the Land of Captivity, and could not ſing the Song of *Sion*, which I may truly ſay (not in the leaſt enmity towards the People; for my Soul beareth love and good will towards all Men, and deſire to tender and own the leaſt true appearance of God in any) they were ignorant of, who were then ſinging what others had preſcribed and made ready for them; I then wanted the enjoyment of the Love, Joy, Peace, and ſweet Preſence of God, which maketh glad the Hearts of the Righteous, and cauſeth the lowly, meek and upright to ſing (in the Spirit with underſtanding) for joy; not that Song or Songs, or Pſalms which men have invented by their human Wiſdom, (from which Wiſdom the Myſteries of God's Kingdom is obſcured and concealed) but the new and living Song, which the dead cannot ſing, but the living that are raiſed and redeemed out of, and from the Earth, and from amongſt men, even the ranſomed of the Lord, that are returned from *Babylon* unto Mount

Sion

Sion, whereon they ſtand with the Lamb, whom they have followed through many tribulations; and have not loved their Lives unto death; and have waſhed their Garments, and made them white in his Blood, in and by whom they are become Virgins; and have caſt off all old Lovers, and are not defiled with the Woman *Jezabel*; but through the Lamb have gotten Victory over the Whore, Beaſt and falſe Prophet, and in the Heavenly Dominion of the Lamb (by whom they are made more then Conquerors) do they ſtand on the Sea of Glaſs mingled with Fire, with the Harps of God, and can ſing a new Song of praiſe and thankſgiving *unto him that was dead, but is alive, and lives for evermore.*

And in all the times of my trouble of mind, & travel of Spirit I never made known how it was with me, nor declared my condition to any Creature, though never ſo intimate with them, but kept it ſecret in my Heart, pouring out my complaints to God, but not unto any man; yet I could gladly have had ſome to have known how it was with me, but I was ſtraitned in my ſelf, and kept it in obſcurity; and in thoſe dayes I knew not what it was that wrought and ſtrove with me, and did ſo frequently judge and reprove me for Sin, and gave me Power over many Evils which others were overcome withal, and raiſed ſtrong deſires in me after the Lord, and diſcovered unto me the thoughts of my Heart, I ſay, I knew not then what it was, I was then not ſenſible that it was the Light of Chriſt Jeſus, or a meaſure of the Spirit of Truth; neither did I then know I ſhould have taken heed thereunto, *as unto a Light ſhining in a dark place, untill the Day had more and more dawned; and untill Chriſt the Day-Star had ariſen in my Heart* over all my Enemies; but my mind was ſtill gazing abroad,

and imagining a God afar off, and he was very nigh me, but I knew him not, but was hunting abroad in my imaginations for that which was within me, the *Pearl of great Price was hid in my Heart*, but I knew it not, the *Kingdom of God was at hand*, but I was gazing for it abroad, whilſt it (in meaſure) was working in my Heart, like *Leaven hid in three meaſures of Meal, &c.* the *Door into the Fold*, the *Entrance into Reſt was within*, but I was ſeeking it abroad; my *Saviour was nigh*, but I imagined him *afar off*, and knew him not *nigh*; neither did any man in thoſe dayes direct my mind *unto the Light and Gift of Chriſt in my own Heart*: and as for the Teachers of the People, even they in the higheſt Profeſſion of God in words, were ready (they being ſo ignorant and unſenſible of the Gift of God in themſelves) to ſpeak Blaſphemy of the pure ſpiritual Light of Chriſt within (as many Profeſſors do at this day; yet notwithſtanding make a large Profeſſion & confeſſion of Chriſt in words, though in works deny him) and to ſay, that which troubles a man for his ſins is a temptation of Satan, and thereby inſtead of directing the mind to the Light, draw away the mind more from the Light, and ſuch are blind, and are under the wo, *that call Light Darkneſs, good evil*, and are in that Spirit they were, who (though great Profeſſors) ſaid concerning Chriſt, *He is mad, and hath a Devil, why hear you him?* but as ſome then replyed, and ſaid, *Are theſe the works of him that hath a Devil? Can the Devil open the Eyes of the Blind?* ſo I may ſay, Is it the Devils work to diſcover Sin, and judge, condemn, and trouble a man (in the unconverted ſtate) for Sin? or is it not his work to lull People aſleep in Sin, and to cry Peace to them in their Iniquities, and to keep them ſatisfied with a profeſſion of God without

without the poſſeſſion of a holy undefiled Life? Is it his work to deſtroy his own Kingdom, which is Sin? ſurely, no, that is only and alone the Work of Chriſt, *the Light of the World, made manifeſt within to deſtroy the Devil and his works*; he brings trouble upon the Tranſgreſſor, and minſters judgement againſt the Evil doer; he kindles a Fire in the earthly Heart, and raiſeth trouble Wars, and great Tribulation within, before he be known to be the Prince of Peace, the Sabboth, the everlaſting Reſt for the Soul. And now I know infallibly that that which in thoſe dayes did bring trouble upon me for my Sins, and checked and judged for evil, and begat good deſires in me after the Lord, was the pure Witneſs of God, the manifeſtation of his Spirit, the Light of his Son Chriſt Jeſus, a meaſure of his free Grace and Truth in my own Heart; and if ten Thouſand ſhould aſſert or affirm the contrary, I know their Teſtimony will be a Lye. But, oh, alas for me! after all this long Viſitation of the Love, Goodneſs, and Mercy of the Lord to my Soul, and after all this trouble of mind, travel of Spirit, deſiring and ſeeking after the Lord, I got, oh, I got into a falſe eaſe in the fleſhly Nature, and into a wrong liberty and falſe ſecurity, (as it is with many Profeſſors at this day, who once were low, broken, and tender in Heart, mourning under the load & burthen of Sin, having ſincere deſires to ſerve God in holineſs of Life, who are now gotten into the form and likeneſs of that they then hungred and thirſted after, and are therewith ſatisfied, and feeding themſelves with others words, and with Knowledge without Life, and ſo *are gotten at eaſe in the pride, faſhions & vanity of the world, and are at liberty in the Fleſh*, counting it their freedom *to do thoſe things that once was their burthen and bondage*) & I

became careleſs, and by diſobedience I quenched the ſtrivings of the Light of Chriſt in me, inſomuch, as the burthen, trouble and ſorrow which once lay heavy upon my mind, I felt little of, although the Original and real cauſe which occaſioned the burthen, ſorrow and trouble (which was my ſins) was not taken away, but augmented, & I through Rebellion had almoſt murthered the juſt and holy one in me, and had ſo grieved and wounded the Spirit of the Lord, that it had almoſt ceaſed ſtriving with me, though at ſometimes it would bring former things to my remembrance; and then ſome trouble and ſorrow would ſeize upon me for a time, but I ſoon got over it again, and turned from the Grace into wantonneſs, and ſo forgot the Lord whom I had formerly deſired and ſought after; and my Heart ran a whoreing after my old Lovers, with my Face turned back again to *Egypt* (the Land of Darkneſs, Wickedneſs, the Bondage-houſe of Sin and Corruption) which before was partly turned toward *Canaan*, the Land of Light, Life and Reſt, and ſo ran into ſuch Evils as I had formerly been kept out of by a ſecret Power which I then knew not, and I grew wanton, careleſs and wicked, and my mind and Heart taken off ſeeking the Lord, and run into, and after the Vanity, Pleaſures and idleneſs of the World, delighting much in Muſick and Dancing, Sporting and Gaming, and ſo made merry over the pure Witneſs of God, by ſinning and rebelling againſt it, and by rejecting its reproof and ſtrivings; Oh, oh, the patience and long-ſuffering of the Lord was large towards me in that day, who long waited to be Gracious to my Soul day after day, Year after Year, who in his juſtice might have cut me off in my ſins and rebellion, and even have made me an Example

ample of his wrath; but oh, his mercy, his mercy and long-ſuffering was exceeding large to me, which by my Soul is not to be forgotten; but in and by the Spirit of Truth (which brings former things to remembrance, and ſheweth things to come) am I to be kept in a living ſence and remembrance of the great mercy, long patience, long-forbearance, and long-ſuffering of the Lord God of Compaſſion towards me, and in the ſenſe thereof he is worthy to be praiſed and honoured by my Soul, who would not that I ſhould periſh from his preſence forever: For after all this the Lord, the tender God of tender bowels of pity and compaſſion was pleaſed to viſit my poor Soul again, even for his pure Seed's ſake, which he had not forgotten; but he remembred the poor and the needy, the Captive exile, to deliver him out of the Hand of him that was too ſtrong for him, and to looſe him, that he might not wholely die in the Pit, and periſh in the miry Clay; and God's precious Truth, and pure Way of Righteouſneſs, and everlaſting Goſpel of Light, Life and Peace I heard preached and declared by his precious Servants (who were, and are by ſcoffing *Iſhmael*'s Brood, in ſcorn called *Quakers*, whom I now own in the Lord) and the pure Witneſs of God in my own Heart bore Teſtimony to the Truth declared by them; but long it was after I was in ſome meaſure convinced of the Truth, before I freely gave up my Heart to obey the Truth; but the Lord in time did overcome my Heart by the Power of his Love, his inſpeakable Love, and made me willing to reſign up my Heart in obedience to him and to his Truth, and to bow down to the Yoak, and to take up the daily Croſs, which I learned by loving and taking heed to the Light, and to diſpiſe the ſhame, and to follow the Lord in that

way

way (*viz.* the Light which before had judged me for Sin begat desires in me to know the Way) which I knew not while my mind was abroad, and knew not the Lord nigh, who now teacheth and guideth me by his Light and Spirit in the way of Truth & Righteousness, wherein I have found Peace, Rest, and true satisfaction for my Soul, and witness my Teacher nigh, though it hath been my portion, with many other Brethren, sometimes to eat the Bread of Adversity, and to drink the Water of Affliction, yet my Teacher and Comforter can none remove from me; but he is and hath been with me in the Prison-house, and in the low Dungeon; so that which now keeps me in Peace and Unity with the Lord, and in fellowship with his People, the same thing, (and not another) was it that did formerly check, reprove, and judge me for Evil, and brought trouble upon me for my sins, and that raised desires in me after the Lord, as I have explicated in the fore going Lines, though I deny not but that I have now a greater measure of Light and Grace then I had then; yet the light (in quality and Nature) is the same; for although the light or Seed of the Kingdom (which consisteth of Joy, Peace and Righteousness in the Holy Ghost) be in the unbeliever and unconverted, even as the least of all other Seeds, yet nevertheless where or in whomsoever it be received in the Faith, Love and Obedience of it, in such it grows and increases until it becomes the greatest in them, and under its shadow they come to sit with great delight, and its Fruit becomes sweet to their taste; and as a little Leaven in three measures of Meal, it worketh & operateth in the Hearts and minds of those that believe in the Light, until it hath wrought out the old leaven of malice, Sin and Corruption, and leavened the Heart and

Soul

Soul into its own Nature, frame and quality; ſo the ſame Light which did condemn me for Sin when I was in diſobedience to it, the ſame hath and doth ſave me from Sin, and now juſtifies me as I am kept in the Faith and Obedience of it, and now it miniſters Peace and Reſt unto me, and before it miniſtred trouble and condemnation: So this I aſſert and affirm experimentally for an unerrable invincible Truth, (againſt all the Oppoſers, Gainſayers, Fighters, and Undervalluers of the Light) *viz.* that the Light of Chriſt (who is the true Light that lighteth every one that cometh into the World) even in the Conſcience of that man or woman that is in Unbelief, and in the unconverted State, is one in nature and quallity with the Light in that man or woman that is in the belief of it, and converted by it; and the Light of Chriſt in the Conſcience of the Drunkard and Swearer, that doth check, judge, and reprove him for his Sins, if it be believed in, loved and obeyed, is able to ſave him from his Sins; but that man or woman that loveth Evil and hateth the Light, and will not come to the Light, but reject it, ſuch do not feel nor witneſs the ſaving healing vertue, and reſtoring redeeming power of the Light, but is only unto them a Judge and Condemner; but they that receive it in the love and belief thereof, ſuch in, through and by the Light receive power to become the Sons of God, and joynt Heirs with Chriſt of the Kingdom of God which endures forever.

So bleſſed, bleſſed be the Lord my tender God, who is worthy, worthy to be praiſed, praiſed by my Soul in the ſenſe of his Love, Goodneſs and Grace, whoſe Mercy hath been, & is wonderfull towards me, unto whom be honour, glory, praiſe, thankſgiving and obedience forevermore.

W. B.

And

And my Soul having obtained mercy of the Lord, and having tasted of his goodneſs and graciouſneſs, and experienced his tender fatherly dealings with and towards my Soul, my Heart is opened with love and good will to all People, deſiring their Good and eternal welfare in God.

To thoſe that are young in Years, &c.

Mind thy Creator in the dayes of thy Youth, before the Evil day come, &c. Eccleſ. 12. 1. &c.

And you who are yet young and tender in Years, mind the Light of Chriſt in your Conſciences which checketh and reproveth for Evil, and idle words and works, & it will learn you (if you love it) to fear and mind the Creator in the dayes of your Youth, before the Evil dayes come, and the Years when ye ſhall ſay, *we have no pleaſure in them*: Oh, ſay not any of you, *we are young, and have many Years yet to ſpend, wherefore we will take the pleaſure and delights of our Youth, and ſeek the Lord afterward, and Repent when we are old, &c.* but remember the Lord God your Maker giveth unto you Life, Breath and being, and how ſoon he may cut the threed of your lives, and take you away from all your delights and vanity you know not; for many he taketh away in their Youth: Wherefore trifle not away your precious time in Sin and Vanity, in vain Sports and Gamings, or any wickedneſs, leſt your Hearts come to be hardened in Ungodlineſs, and you grow old in Iniquity, and when it is too late you diligently ſeek repentance,

pentance, but you find it not; wherefore take warning, and mind those things in time before it be too late, that concern the eternal Peace, Rest, and Happiness of your immortal Souls, and first seek the Kingdom of God rather then the Riches, Glory and honour of this world which is all passing away, and will not help in the day of Calamity and hour of Distress and misery which will overtake the wicked, and all those that forget God, as a Thief in the Night; therefore mind and fear the Lord your Maker, and take heed unto the Light in all your Consciences, which is pure and holy, and hath no unity with any evil thought, word or work, and love and believe in the Light, that you may become Children of the Light; if you love the Light it will save you from your Sins, and redeem you from a vain Conversation, and learn you to take up a daily Cross to your own Wills, desires, lusts and affections, and to Yoke down the vain, wild, wanton, corrupt Nature, that defileth and polluteth your Hearts and minds, Lives and Conversations; and so you will come to be changed and born again of the Seed incorruptible, of the word of God which is nigh in the Heart to be obeyed and done; but if you delight in evil-doing, and hate the Light of Christ in your own Consciences, which judgeth you for Sin, and will not come to the Light, but live and abide in Darkness, and will not receive God's Counsel and Warnings, nor hearken unto his Reproofs, nor have none of his Wayes, but will follow your own wayes, wills and works, and fulfill the Lusts and desires of your own Hearts, and vain Devices and Imaginations of your own minds, and will not that the Light should rule over you, to govern you in the pure fear of the Lord, and to lead you into holiness of Life, to guide

you into the Way of Truth and Righteouſneſs, then will the Light be your condemnation, and leave you without excuſe when the Lord renders unto you according to your works, and *the wages of Sin is Death, but the gift of God is Eternal Life through Jeſus Chriſt:* Therefore, dear People, love it and imbrace it whilſt it is near you, even knocking at the Door of your Hearts; oh, hearken to it, and let it have place in your Hearts, and refuſe not the Love and Mercy of the Lord tendered to you in the Light, nor harden not your Hearts againſt the eternal good, peace and happineſs of your own Souls, leſt the day of your Viſitation paſs over, and the Night of everlaſting Darkneſs, Sorrow, Miſery and Calamity overtake you, and ſhut you up forever.

To all People that live and delight in wickedneſs.

The ſhew of their Countenance doth witneſs againſt them, they declare their Sin like Sodom, *and hide it not. Becauſe I have called, and ye refuſed, &c. Ye have ſet at naught all my Counſel, and would have none of my Reproof, &c. I will laugh at your Calamity, and mock when your Fear cometh, &c. Behold the day cometh that ſhall burn as an Oven, and the Wicked, and they that do wickedly ſhall be as Stubble, &c. Now conſider this all you that forget God, leſt I tear you in Pieces, and there be none to deliver,* Iſa. 3. 9. Prov. 1. 24, 25, 26. Mal. 4. 1. Pſal. 50. 22.

AND you, oh People, that are void of the pure fear of the Lord God, and have given up your Hearts

to work wickedneſs with greedineſs, who ruſh into Sin and Ungodlineſs, as the Horſe ruſheth into the Battle, and drinking up Iniquity as the Ox drinketh in water, taking pleaſure in Unrighteouſneſs, and delighting in Uncleanneſs, and wallowing in the Mire of your own filthineſs and corruption, fulfilling the Luſts of your unclean Hearts, in Swearing, Lying, Drunkenneſs, Whoredom, Pride, Couzening, Defrauding, and ſuch like Wickedneſs, whereby you grieve the Lord day after day, and wound, bruiſe, burthen and oppreſs his righteous Spirit, as a Cart that is oppreſſed with ſheaves: oh repent, repent, and ceaſe from the evil of your doings and leave off your wicked wayes, leſt the Lord God tear you in Pieces, and there be none to deliver: Oh, tremble ye carleſs Ones before the Lord Amighty, who can conſume you in a moment, and cut you off in the twinkling of an Eye; oh, dread the Lord God, and fear his great and dreadfull Name, for the hour of his Judgement is come; oh, ſtand in awe of him who made the Heaven and the Earth, the Sea and Fountains of Waters, who giveth the Sun for a Light by day, and the Ordinances of the Stars and Moon for a Light by Night, who divided the Sea when the Waves thereof roar, who hath his way in the Whirlwind and in the Storm, and the Clouds are as the Duſt of his Feet, who meeteth out the Heavens with a ſpan, and meaſureth the Waters of the Sea in the hollow of his Hand, he comprehendeth the duſt of the Earth as in a meaſure, and weigheth the Mountains as in Scales, and the Hills as in a Ballance, in compariſon of whom all Nations are but as a drop of the Bucket, and as the ſmall duſt of the Ballance. Oh, will you not fear the Lord, and dread his Majeſty, and tremble before his preſence, who

is a terrible one to the Workers of Iniquity that will not Repent; who cometh with Fire, and his Chariot, like a Whirlewind, to render his anger (againſt the wicked and ungodly) in fury, and his Rebukes in flames of Fire; for by his Fire and by his Sword will he cut down the ſtrongeſt Oakes and talleſt Cedars, and will plead with all Fleſh, and the ſlain of the Lord ſhall be many; wherefore repent, repent, and tremble, tremble before the Lord God ye Workers of Iniquity; for the day, the mighty, terrible, dreadfull day of the Lord God Almighty is come, and yet a coming, and wo, wo to the Bryars and Thorns that cumber the Earth, for the day ſhall burn as an Oven, and the Wicked, and they that do wickedly, and will not take warning and repent, (but ſtill harden their Hearts againſt the Lord, and againſt his precious Servants that warn you to repent, whoſe Souls mourn and lament over you in the ſence of the ſadneſs, wretchedneſs, miſerableneſs and deplorableneſs of your conditions) ſhall be as Stubble, and the day will burn them up both Root and Branch, and the Fire will burn up the Bryars and Thorns, and cleanſe the Earth, that Truth, Righteouſneſs, Juſtice, and Mercy may ſpring and flouriſh therein; and the Mouth of Iniquity be ſtopt forever: And the day of the Lord God will be upon every one that is proud, and lifted up againſt the Lord and his anointed; and the loftineſs of the ſtouteſt in Heart againſt the Lord ſhall be laid low, and the haughtineſs of Men ſhall be humbled, and the Lord God (holy juſt and true) ſhall be exalted in that day, when the Wicked ſhall flee to the Rocks, and hide themſelves as in the Caves of the Earth, for the fear of the Lord, and the Glory of his Majeſty, when he cometh to ſhake terribly the Earth, and to overthrow the

Seat

Seat of Wickedneſs forever, and to puniſh the World for their Sins, and the Wicked for their Iniquity, and cauſe the arrogancy of the proud to ceaſe, and to lay low the haughtineſs of the terrible: Wherefore, oh, People, prepare, prepare by true Repentance, with ſpeed, to meet the Lord in the way of his Judgements, before his dreadful Fury break forth againſt you, as devouring Fire: Oh, bring forth Fruits worthy of Repentance and amendment of Life; oh, why will you die and periſh in your Iniquities forever? the Lord deſireth not the deſtruction of a Sinner, but rather he ſhould return in time, from his Wickedneſs, and learn Righteouſneſs and live; yea, *Let the wicked forſake his Wickedneſs, and the ungodly man his Thoughts, and turn unto the Lord with his whole Heart, and he will have mercy upon him; for with the Lord there is great mercy, and plentious redemption*, who alſo *is juſt in all his Wayes, and equal in all his doings, and righteous in all his Judgements, and he will not be mocked by any, ſuch as People ſow ſuch muſt they reap, and the wages of Sin is Death.* Oh, how many have been the Warnings of the Lord to the People of this Nation time after time, Year after Year, Line upon Line, Precept upon Precept? but how few have ponderouſly weighed them, received them, and laid them to Heart? And how hath the Lord in part executed his righteous Judgments in and upon this poor Nation? and how few have learned Righteouſneſs thereby? but the greateſt part of thy Inhabitants, oh *England*, are ſtill daily adding Sin unto Sin, and heaping of Iniquity upon Iniquity, and ſo fitting themſelves for a day of ſlaughter: And inſtead of being truly humbled under the hand of God, and to mourn in Sack-cloth and Aſhes, many are ſporting themſelves in Muſick and Dancing, in ringing of

Bells,

Bells, Camping, and Wreſtling; and many other Games and Vanities; as Bull-baiting and Bare-baiting, by which the Creatures are oppreſſed to make themſelves Sport: Alſo their wicked Stage playes, and Games which are abomination to the Lord, and a ſhame to a Nation profeſſing Chriſtianity. O! how doth Swearing and Drunkenneſs abound, and many take pleaſure to overcome one another in the Sin of Drunkenneſs; which is abomination to the Lord. And you that are Tavern and Ale-Houſe-keepers, put not your Gueſts upon ſpending the good Creatures of God upon their Luſt, for your own Gain and Intereſt ſake; but rather reſtraine them, leſt you become guilty with them of their Sins; and ſo partake with them of their Plagues. And all your obſerveable Dayes and Times, in which you take liberty, to ſport your ſelves in Games and Vanity, ought to be left off; for your Cuſtoms are vaine, you that obſerve a Time (as you pretend) in honour of Chriſt, which you ſpend in Exceſs of eating and drinking, Muſick and Dancing, Gameing and Revelling; in theſe things you diſhonour Chriſt, and not honour him, but grieve his holy Spirit, and add Sin unto Sin; and the greater will be the condemnation of ſuch, except they Repent; and truly, a great and ſore Plague is come upon many People, even hardneſs, hardneſs of Heart: So that indeed, neither the Warnings nor Woings, Mercies nor Judgments of the Lord will take Impreſſion on them, to move them to Repentance; and in the ſence of this my Heart is grieved, and my Soul mourneth in ſecret, becauſe of the hardneſs of their Hearts, which doth ſignifie them to be as Veſſels of wrath fitted for Deſtruction. Oh, how doth all manner of Wickedneſs abound, and Ungodlineſs appear

with

with open Face, and bluſh not at rebuke? oh, how doth Pride ſuper-abound, and peoples Hearts ſo puffed up therewith, that many ſcarce know what to eat, drink, or put on? oh, the Fields are even white for the Harveſt, Sinners grown ripe for Vengeance, Iniquity is coming to its full height, the Fats overflow with wickedneſs, oh, how are the Proud counted happy, and the Workers of Iniquity ſet up; but the Meek of the Earth are deſpiſed, and the humble and contrite Ones are killed all the day long, and counted as Sheep for the Slaughter; and they that reprove Sin in the Gate are hated and Perſecuted, and he that departeth from Iniquity, and learns Righteouſneſs maketh himſelf a Prey: Oh, the Lord hath ſeen it, and it diſpleaſeth and grieveth him, becauſe of the multitudes of the Tranſgreſſions and Abominations of the Sons of men, and Violence and Cruelty that filleth the Earth; but the Lord will ariſe as a man of War, and eaſe himſelf of his Enemies, and avenge himſelf of his Adverſaries; for becauſe Judgment is not ſpeedily executed againſt an Evil work, therefore the Hearts of the Sons and Daughters of men are ſet in them to do wickedly; but what will be the end thereof?

Oh *England*, oh *England*, how often would the Lord in mercy have gathered thy Inhabitants unto himſelf, as a Hen gathereth her Chickens under her Wings, but thou wouldeſt not? therefore hath the Lord in Judgment partly made thee deſolate: Oh, thy great City, thy great City, whoſe Abominations reached Heaven, and her Sins came up before the Moſt High? how hath the Lord God (mighty in Power, and righteous in Judgment) layed her glory in the Duſt, covered her dignity with Aſhes, & marr'd her Beauty with Burning!

Oh,

Oh, how hath he made of a City an Heap; of a defenced City, a Ruin; of a Palace of Strangers, to become a ruinous Heap! And oh, how few of thy Inhabitants, oh *England*, have weightily laid it to Heart, or have seriously, and diligently taken notice of the cause of the Destruction thereof! the Lord could have destroyed the People with their Habitations; but the Lord in Mercy spared them, that his Mercy might move them to Repentance! Oh, *England*, how hath Judgment after Judgment been executed upon thine Inhabitants? how hath the Lord visited thee with Plague, Fire and Sword, yet their Hearts are still stout against the Lord and his People; their minds haughty, and they will not bow their Hearts to the Lord, nor break off from their evil doings, and wicked wayes; therefore is his hand stretched forth still, and they that will not take Warning and Repent must feel his heavy stroke. Oh, say not any of you in your Hearts, *Tush, the Lord hath done his worst*: oh, the Lord he hath begun, and he can make a full end, and who amongst you can stay his Hand, or escape his stroke when he smites? or where can you hide your selves from the Lord? therefore bow, fear and tremble before him, and submit your selves, and meet him by true and unfeigned Repentance, and that is the way for you to escape the stroke of his Fury.

The Lord is a God full of long-suffering, and full of patience and forbearance; and long woeth Sinners, and waiteth day after day to be Gracious, even to the Rebellious; but his patient forbearing will come to an end towards those that will by no means repent and be reclaimed from the evil of their wayes, and against such his Anger and Wrath will break forth as Fire, and they like Stubble, ready dry, will be consumed therein:

Therefore

Therefore you that have not yet wholely sinned out the day of your Visitation, prize, prize that little time you have, & make good use thereof, in diligently minding & seeking after those things that concern your eternal Peace, before you go hence and be no more. Oh, dear People, every where, my love is to you, and pity and tender compassion is in my Heart for you, and your good and welfare eternally I desire, especially you unto whom I am known in the Flesh, even you my Neighbours and Country men, whose residence is in *Kirtly*, *Pealfield*, *Lyestonff*, and those parts: oh, my Soul tenders your eternal happiness, and desires the Salvation of your Souls, yea, love and good will is in my Heart towards you, and to all People; oh, that you your selves did tender, and seek after the Salvation of your Souls more then you do: Remember when sometimes you have been in great jeopardy of your Lives at Sea, and the Lord hath in MERCY delivered you, how little have some of you Eyed the mercy and delivering hand of the Lord therein? but have been ready to ascribe the honour of your deliverance to the Anchor, Cable and man-hood, *&c.* more then to the Lord, and when you have been in great danger of your Lives; and saw no way but you must Perish; have ye not then cryed to the Lord to deliver you, (and the Guilt of your Iniquities being hung upon your Consciences) have you not been ready to make Promises in your distress to the Lord, that if he spared your Lives you would repent, and return unto him, and fear and serve him, and forsake the Evil wayes; and when the Lord hath answered your desires, and in mercy hath given you your Lives for a prey when you came to Land, have you then performed your Vows and Promises to the Lord, or have you not gone on in Sin and Evil still?

let Gods witneſs in every Conſcience ſpeak; for unto that I make my appeal: Conſider ſeriouſly how it ſtands between God and your own Souls, and how greatly it concerneth you Sea men (and ſo it doth all other People) to mind their latter end, & to be ready for ſudden death; it is a bleſſed thing to be fit to dye, and to feel peace with God. Dear People, your Souls are immortal, and muſt hereafter be in a ſence and feeling of Joy, Peace and Reſt; or elſe of Sorrow, Miſery and Torment, even to all Eternity; wherefore it concerns every particular one, to mind, above all other things, and ſeek after the eternal peace and happineſs of your Souls in time, before it be too late; it is Sin, wickedneſs, unbelief, and hardneſs of Heart that doth ſeparate People from the Lord, and that draws down the wrath and curſe of God upon them; wherefore people muſt firſt be ſeparated and clenſed from that (to wit, Sin) which ſeparateth them from the Lord, and from his Love, Peace and Bleſſing, before they can witneſs their Reconciliation unto God in his Son, and enjoy his Love, Peace, and Bleſſings. Oh, dear People, I beſeech you, do not deceive your own Souls, by being ſatisfied with a talk of being ſaved and redeemed by Chriſt, &c. whilſt you remain in your Sins, for whom Chriſt ſaves he ſaveth from their Sins, not in their Sins; and they that witneſs Chriſt to be their Redeemer, are redeemed from a vain Converſation, and have their Conſciences purged from dead works, and their Hearts clenſed and waſhed in his Blood (which is his Life and Light) from Sin and corruption, that ſo they might ſerve him in newneſs and holineſs of Life: Therefore conſider, be ſtill, ſerious and ponderous in Heart, and retire your minds inward to the pure Light of Chriſt in your own Conſciences,

Conſciences, that true and faithful Witneſs of God, which keeps a Record of the deeds done in the Body, and according to his Record muſt every man be judged according to his works, ſo take heed unto the Light, and it will ſhew you your conditions, and how it ſtands with your poor Souls to Godward; that will deal plainly with you, and will not deceive you; though indeed, your Teachers (who preach for Hire, and divine for Money) have, and do deceive you, by crying Peace to you, and lulled you aſleep in your Sins, and have (as it were) daubed you up with untempred Morter, and (as it were) ſewing Pillows under your Arm-holes, ſo long as you put into their Mouthes, and give them hire, and help to maintain their God, which is their Belly: But wo to ſuch Teachers that feed with the Fat, and clothe with the Wool; and for filthy Luere and gain from their Quarters will cry peace unto the Wicked, unto whom (while they remain in their wicked ſtate) *there is no true peace, ſaith the Living God*; oh, they are Blind Leaders of the Blind; and how many are faln into the Pit of Perdition, that have been led by them! Therefore, dear People, ceaſe from your Teachers, who have not profitted you at all, but keep you ever learning, but never able to bring you to the knowledge of the Truth, which until you do come to know freedom from the bondage of Sin and Corruption, you cannot witneſs; therefore to the Light in all your Conſciences come, for that is Truth, and love it, and obey it, and you will by it receive power over Sin, and be enabled to caſt off the Yoak of Iniquity, and to take up the Yoke of Chriſt, and embrace that Croſs which crucifies unto the World, and worldly things unto the Luſt and wickedneſs thereof, and ſuch are true Diſciples of

Jeſus that learn of him who is meek and low in their Hearts, and that do deny themſelves, and take up the daily Croſs to their own Wills, Thoughts, Words, Works, deſire and affections, and follow him through many Tribulations, in the narrow way of holineſs; for it is not he that calls Lord, Lord, but he that doth the will of God that inheriteth the Kingdom of God; not the Sayers, or Knowers of the Will of God are juſtified, but the Doers of the Will are juſtified; not they that only confeſs (with the Mouth, day after day, that they are miſerable Sinners, &c. (as both Prieſt and People do) and yet ſtill Year after Year remain the ſame, if not grow worſe) ſhall find mercy; but they that (not only confeſs) but forſake, and turn from the evil (in Heart, Life and Converſation) unto that which is good ſhall find mercy and forgiveneſs, and remiſſion of Sins. Oh, mind the good thing in you which is grieved and burthened with the evil, and turn in your minds to it, and it will let you ſee thoſe things that are reproveable: Drunkard turn in thy mind to the Light in thy own Conſcience, and it will ſhew thee, judge and reprove thee for thy Drunkenneſs; Swearer turn in to the light, and it will judge thee for Swearing, for Lying, Pride, Envy, Malice, Reviling, Cheating, Defrauding, Covetouſneſs, Fornication; yea, *All things that are reprovable are made manifeſt by the Light, and that which maketh manifeſt is Light*; thou that hateſt the Light, and loveſt thy Evil deeds, and wilt not come to the Light, becauſe it will reprove thee, there thou haſt learned thy condemnation; *For this is the condemnation of the world, that Light is come into the World, and men love Darkneſs rather then the Light, becauſe their deeds are evil; but they that do good, love the Light, and bring*

their

their deeds to the Light, to try them whether they be wrought in God; and such are justified by the Light: *So while you have the Light, believe in the Light, that you may become Children of the Light*; so unto the Light (in all your Consciences) I am made manifest, and in true unfained love, and Bowels of pity, tenderness and compassion to your immortal Souls have I cleared my Conscience, in giving you warning to Repent and turn from the evil of your own wayes unto the Lord, while you have a time, before the door of Mercy be shut against you forever, and time unto you be no more.

From one that tenders the Eternal happiness and good of your Immortal Souls, a Sufferer in Bonds for the Testimony of a good Conscience,

William Bennet.

To those that are seeking the Living God in the Dead Forms.

Having a Form of godliness, but denying the Power thereof, from such turn away, &c. Why seek ye the living among the dead? he is not here, but is risen, &c. Know you not your selves, how that Christ Jesus is in you, except you be Reprobates. 2 Tim. 3. 5. Luke 14. 5, 6. 2 Cor. 13. 5.

AND all dear People that are scattered among the many Sects and Heaps, who have honest sincere desires and thirstings after the Lord; oh, love and compassion is in my Heart towards you, and my Soul pities you; and the more, because you are seeking the

living

living God among the Dead Forms, Shadows, Carnal Ordinances, beggerly (in compariſon of the Life of Truth) Elements and Rudiments of the World, but cannot there find true laſting peace, reſt, comfort and ſatisfaction for the immortal Souls: oh, Chriſt is riſen he is not there, his Appearance is now more hidden, more inviſible, more inward; therefore ſtay not in Shadows, reſt not in the Likeneſs without Life; pitch not your Tent in the Form, without the Power; Come, come away, you thirſty Ones, from the Wells of man's digging, which can hold no Water, that will rightly and kindly ſatisfie your thirſty Souls, and wait to know the Spring opened in your own Hearts, which cometh from Chriſt, the Fountain of living Water, and drink thereof, and be ſatisfied, and go no more forth to the broken Ciſterns; but wait within, in the Light, for the Springs of Life to refreſh your thirſty Souls.

Oh! come out of the Shadows to the Subſtance, *Chriſt* (the Light) *in you, except you be Reprobates*: Oh! the Spirit and the Bride ſayes, Come; and he that drinketh ſayes, Come; and let him that is athirſt come, and drink of the Water of Life freely; why do you ſpend your Time for that which is not Bread, and your Labour for that which doth not truly ſatisfie your Souls. Oh! feed no longer upon the Huſk, upon Words without Life, upon Knowledge without Power; for that will puff you up in your own Eyes, and elevate you in your own Conceits, and ſhut you out from the Tree of Life: and though you may ſeem to grow rich and increaſe with Goods, and want nothing; yet when your Eyes come to be opened, you will ſee your ſelves poor, blind and naked; for he that covereth himſelf with

a Covering of Words and Knowledge, and a Profession without Life, his Covering is not the Fine Linnen, white and clean, which the Wise Virgins that follow the Lamb are clothed with, who have Oyl in their Vessels, the Light, Life and Substance in themselves; but they that only get Words and Knowledge into the Comprehension, and grow rich in the Brain, and have their Religion in their Head, and know not the pure and undefiled Religion in the Hearts, such are foolish Virgins, that have Oyl only in their Lamps; and though such may blaze, and give a seeming great Light in words, yet such one day will want Oyl, and their Lights will go out; the Lord will dry up all standing Waters that have no Spring; he will blast all Professions out of the Light, all Gatherings out of the Name and Power of God, the Lord will scatter; therefore come away (from among them) you Unsatisfied and Thirsty Ones, whose Souls pant after the Lord, and are weary of the Husks, and hunger after the Substance: And deceive not your own Souls by creating to your selves a False Peace, by applying the Promises to your selves, and acting Faith (as you say) upon a Promise; but seriously consider in the Fear of the Lord, and examine your own Hearts with the Light of Christ in your own Consciences, whether you be in that State and Condition that the Promises of Life eternal are unto, yea or nay: There is great Difference between man's applying the Promises, forcing him to believe they belong to him; and God's applying them, and sealing them to the Soul by his own Spirit: The Promises of God are Yea and Amen in Christ Jesus, the

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Covenant of Light and Life; and those that are converted into him, partake with him of the Promises of Life eternal; but he that is in Christ, is a New Creature, the old things are passed away, and all things become new; and such walk not after the Flesh, but after the Spirit, and so come to be Heirs with Christ of that Kingdom that is without End. But for any to set themselves to believe, that they are elected in Christ Jesus unto Life eternal, and so count the Promises of God are theirs, when they are not become New Creatures in Christ, but are in their Sin, such deceive their own Souls; for *Unless a Man* (said Christ) *be born again, he cannot enter into God's Kingdom.* So all you hungry Souls, turn in your Minds to the Light of Christ Jesus in your Consciences, and wait in it, to know Bread in your own Houses, Christ in you, the Bread of Life, which the living Soul feeds on, and lives by, that you may know the fresh and green Pasture, and with us feed therein, and drink of the still Waters, and rest with us (in the Light) in the Fold; that so we may all know and have one Shepherd, and be all of one Sheepfold.

To thoſe that are backſlided from the Truth.

Remember therefore from whence thou art faln, and repent, and do thy firſt works, &c. Return, oh, backſliding Iſrael, *&c. I will heal thy backſliding, &c. But if you will not hear, my Soul ſhall weep in ſecret, &c. Becauſe the Lord's Flock is gone into Captivity,* Rev. 2. 5. Jer. 3. 12. Hoſea 14. 4. Jer. 14. 17.

AND you who have taſted of the Power of an Endleſs Life, and were Convinced of the precious immutable Truth of God, and had in meaſure received it in the love and obedience of it, and by it were in part ſet free from the bondage of Sin and Corruption, and redeemed out of the pollutions of the World, but now are Apoſtatized from the Lord, and have forſaken his precious Truth and People, and like *Demas*, embraced this preſent world again, and are turned like the Dog to his vomit, and like the Swine that were waſhed, to wallow in the mire again, and have made ſhip-wrack of Faith and a good Conſcience, and have proved treacherous both to God and his People, and have denyed the Womb that bore you, and the Breſt that gave you ſuck, and have turned from the Grace of God into wantonneſs, and done diſpite to the Spirit of Truth, and hath trampled the Blood of the Covenant, (wherewith you were in meaſure ſanctified) under your Feet as an unholy thing, and have ſlain the Juſt, and crucified the Righteous in your ſelves. Oh, poor, poor Hearts! my Soul pities you, and mourns in ſecret over you, and cannot but lament the ſadneſs and deplorableneſs of your conditions; oh, better you had never known the Truth, then after you have known it to turn from it to your old Lovers again: Oh, whither will you go, you Backſliding ones? where, and in what will you hide your ſelves from the Lord, now you are departed from him? if you go from Sea to Sea, he will find you out; and what can defend you from his wrath? oh, where, and in what can you find true Peace, Reſt and happineſs for your Souls

 ſeeing

ſeeing you have forſaken him in whom alone it is to be enjoyed? Oh, are you not ſenſible that you want true peace? Oh, you that have forſaken the Father's Houſe of plenty, and are gone out among the Swine who feed upon the Husks; oh, poor Hearts! do you not ſometimes a little come to your ſelves, and then remember the Father's Houſe? and do you not then find ſome inclination and deſire to return again? if you do return, how know you but that he will have compaſſion on you, and receive you into his Houſe again? though you have been ſpending your Portion among Harlots, and have dealt ſo treacherouſly by him, and ſo much wounded and grieved him, and his Children; yet notwithſtanding, if you can throughly return unto him with your whole Hearts, he can and will receive you, and heal your Backſidings, and blot out your Sins, and forgive you your Tranſgreſſions againſt him, and love you freely. Therefore return, return you backſliding Ones, why, why will you die and periſh forever; oh, repent and do the firſt Works, turn your minds inward to the pure and juſt One in your ſelves, which you have grieved, wounded and oppreſſed, as a Cart that is oppreſſed with Sheavrs: Oh that you might look upon him whom you have pierced, and behold him whom you have wounded; and even mourn and lament over him: Oh, to the pure, holy, faithful Witneſs of God in your own Conſciences, which you were at firſt turned unto you muſt come, and the righteous Judgment of the Lord you muſt own, and wait in; yea, a dreadful Cup you muſt drink before you can enjoy true laſting peace in God: oh, that you could be willing to drink it, and to paſs again through the Fire and Sword, yea, through Death, to come to eat again of the Tree of Life, and live forever: oh, that all you that are betrayed (like *Sampſon*) of their ſtrength by the Adulterous mind, ſo as that the *Philiſtine*, the uncircumciſed Nature hath prevailed over you, and put out your Eyes, that you are become Blind, and cannot ſee that beauty and comlineſs in the Lord and his Truth, which you once ſaw; oh, that the Lord would be pleaſed to viſit you again; that (like as the Hair of *Sampſon* grew again, his ſtrength increaſed; ſo that he ſlew more of his Enemies at his Death, then he did in all his Life) ſo the Seed of God may be raiſed again in your Hearts, and the ſtrength therein and thereby may be renewed and grow, that by your dying again

unto

unto that which is contrary to the Will of God, you may witneſs greater Victory in the Lord over your Enemies, and know more of them ſlain then ever you did. Oh! you that find and are ſenſible that the Lord hath not wholely given you over; but is yet ſtriving with you by his pure Witneſs in you to return unto him, his Truth and People again; Oh! return before it be too late and before the Door of Mercy be forever ſhut againſt you; for then, if you ſeek the Bleſſing with Tears, as *Eſau* did, you will not obtain it; and though you call, *Lord, Lord open unto us, we have eaten and drunk in thy preſence, and in thy Name we have caſt out Devils, and have had power over unclean ſpirits, and have done many great Works*; yet notwithſtanding he will ſay, *Depart from me ye Workers of Iniquity, I know you not*: therefore be ſober and ſerious, and ponderouſly conſider, and let theſe things take deep Impreſſion in your Hearts, which are wrote in true Love, Pity & Bowels of Compaſſion to your immortal Souls, by a Mourner over you, and a Travailer in Spirit for your Reſtoration.

To thoſe that profeſs Truth, and yet walk contrary to Truth in Life and Converſation.

For many walk, of whom I have told you often, and now I tell you weeping, that they are Enemies to the Croſs of Chriſt, &c. Phil. 3.18,19.

And all you who make a Profeſſion of the Light and Truth in words, but in works deny it, whoſe Converſations are looſe and vain, and not conſiſtant with your Profeſſion, nor anſwerable, but repugnant to Truth, you do not conduce to the honour of Truth, but produce a diſhonour thereunto by your looſe diſorderly walking, whereby you alſo give the Enemies of Truth advantage againſt the Truth for them to reproach the Truth, and thoſe that walk and live in the Truth, and alſo you are a ſtumbing Block in the way of the ſimple-hearted, that hath a Love and Deſire towards Truth, and a Grief and Burden to the Faithful, that love the Truth, and live in it, and ſeek the Glory and Honour thereof; & alſo you deceive your own Souls, by being ſatisfied with a Profeſ-

ſion of Truth, without the poſſeſſion thereof; and you have no true peace where you are, nor unity with the Lord, nor fellowſhip with his People; for the unity and fellowſhip of the Saints is in the Light and holy Life of God; and they that are out of the Light (though they profeſs it) are out of the unity of the Faith, and fellowſhip of the Sons of God, and ſuch are but gotten into the outward Court were the *Gentiles*, the uncircumciſed in Heart can come; but bleſſed are all they that do the will of God, and keep his Commandments, and have right to the Tree of Life, and enter through the Gate into the City, where no unclean thing can come: So all you that profeſs Truth, and walk contrary to the Truth, come to be faithfull and obedient to the Truth, that in the Way of Truth and Righteouſneſs you may walk as becometh Truth; and that in the Light you may ſhine as Lights in your holy Lives, and blameleſs unſpotted Converſations, to the praiſe and glory of God, and to the peace, reſt, comfort and happineſs of your own Souls: verely no Hypocrite in *Sion* can be hid from the Lord, who giveth the Churches to know that it is he that ſearcheth the Heart and tryeth the Reins, who ſaith, *I come quickly, and my reward is with me, to give to every one according as his work ſhall be.*

To all thoſe that are Convinced of the Truth, but ſtill remain in the World's Wayes.

If you know thoſe things, happy are you if you do them: He that knoweth the Father's Will, and doth it not, is worthy of many ſtripes, John 13. 17.

AND all you that are convinced of the Truth and Way of God, but do not reſign up your Hearts in obedience to walk therein, but ſtill remain in the broad way of the World, partaking with them of their Sins, Idolatry and falſe worſhip, ; and though you ſee the Vanity and evil thereof, yet (for by ends, and carnal ſelf intereſts, to ſave your ſelves from reproach and ſuffering) you joyn with them therein againſt the pure Witneſs of God in your

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own Consciences; and if you continue partaking with them of their Sins, how can you but expect also to partake of their Plagues, except you haste out from among them, and embrace and receive the Truth in the Love and Obedience of it? Oh! come out, come out from amongst them, and be you separated, and touch no more the Unclean Thing, that the Lord may receive you unto Himself, and become your God, and you become his People. Oh! you that know the Father's Will, and do it not, are you not worthy of many Stripes? Oh, poor Hearts! shun not the Cross any longer, neither be ashamed of the Reproach, nor ashamed of the Lord and his People before Men; but give up your Hearts to obey the Lord and his precious Truth, and take up the daily Cross, that crucifies unto the World and Worldly Things, unto the Sin, Wickedness, Formal Worships, Vain Customs, Ceremonies, Pride and Vanity thereof, and follow the Lamb in the narrow Way of Holiness; and be willing to suffer with Christ, and you shall reign with him; and love not your Lives unto Death, and you shall have a Crown of Life. Oh! how long hath the Lord been woing many of you day after day, if not year after year, and hath long waited (knocking at the Door of your Hearts) in his Grace, to be Gracious unto you, who desireth not that you should perish in your Rebellion and Disobedience? Oh! that the Sense of his Goodness, Mercy and Patient forbearing towards you might overcome your Hearts, and make you willing to resign up your selves to walk in the Way of Truth, before the Lord cease striving with you (who hath said, *His Spirit shall not always strive with Man*) lest the Day of your Visitation pass over your Visitation pass over your Heads. Therefore come forward you that halt and linger behind in the Borders of *Babylon*, and Suburbs of *Egypt*; and come nigh you that stand afar off gazing to see what will become of us; *He that is not with me*, (said Christ) *is against me*; *he that gathereth not with me, scattereth abroad*; *none can serve* (two Masters) *God and Mammon*.

To

To those that are Newly Convinced of the Truth.

Ye were like Sheep going astray, but are now returned unto the Shepherd and Bishop of your Souls: He shall gather his Lambs in his Arms, and carry them in his Bosom, 1 Peter 2. 25. Isaiah 40. 11.

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And all you who are newly convinced of the precious Truth and Way of God, and have in measure received Truth in the love and belief of it, and have and daily do give up your hearts to obey the Truth, and to walk in the Way of Righteousness, and Path of Holiness: Dear Ones, unto you my Heart is open in the tender Bowels of my heavenly Father's Love; and happy and blessed of the Lord God are you, if you do not faint, nor grow weary in your Minds, nor turn back again, as some have done, but persevere on to the End. Oh! dear Babes, whom the Lord, mighty in Power, hath by his out stretched Arm brought out of *Egypt*, the Land of Darkness and House of Bondage, and have set your Faces towards *Canaan*, the good Land of Liberty, Light, Rest and Peace: Oh, travail on, travail on ye weak Ones in the strength of the Lord, and drawings of his Light, and look not back to *Egypt* again, remember *Lot*'s Wife; and fear not (the god of the World, the Prince of the Power of the airy mind, even that wicked spirit that once had Dominion in and over you, and kept you Bond-slaves in darkness to sin and corruption) though he (the Enemy of your Souls Liberty, Peace and Rest) may pursue hard after you with his whole Host of Temptations, Snares and Allurements, both inward and outward; and also a Sea of Trouble, Straits, Difficulties and Sufferings may appear in your Way, both within and without, and Mountains of Fears, Doubts and carnal Reasonings on every side, and also something in you ready to murmur, complain, and say, *Oh! that we had tarried still in* Egypt, *and not set one step towards* Canaan; *for the Way is so strait, and the Path so narrow, the Suf-*

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ſtrings ſo hard, and the Difficulties and Dangers ſo great and various, that we fear we ſhall periſh by the way, and not get to our deſired Reſt; therefore let us turn back again, before we go any further. Oh! fear not, neither turn back, but ſtand ſtill from reaſoning carnally, and look not at the Straits, Tryals, Dangers, Sufferings and Loſſes that may appear before you; neither look at your own Weakneſs, Feebleneſs and Inability, nor at the Strength and Temptations of your Enemy; but look up (ye little ones) unto the Lord, and truſt you in the Strength of his Arm; for he is God all-ſufficient for you; therefore caſt your Care upon him, and he will make a Way for you through the Sea, and divide the waters of the great Deep, and make a Way for you in the Wilderneſs, and a Path through the Thickets, and make the crooked ſtrait before you, and the rough ſmooth; he will throw down the Mountains, and remove away the Hills, and lead you in a Way you know not, and in a Path you never before trod in, and will make the hard things eaſie unto the Willing and Obedient, that turn not back again to their old Lovers, but love Truth and Righteouſneſs, and follow on to know the Lord in his Way; all ſuch he will give to drink of the Brook by the Way, and feed with Bread from Heaven, whereby you ſhall be refreſhed, and your Strength renewed daily, in which Strength you ſhall be able to travail on without fainting, and to run and not be weary, until you come to your deſired Reſt, and ſee the Travail of your Souls, and be ſatisfied with the Enjoyment of that you have travailed after. So the Lord be with you, and keep your Eye ſingle unto himſelf, that your Hearts may be full of Light, that nothing may cauſe you to ſtumble and fall into the Snares of the Enemy, who hath hindred many that once begun to run well; oh! mind and keep to that in your own Hearts which makes you truly ſenſible of your particular States and Conditions, and in that ſenſe daily wait upon the Lord diligently and patiently for the ſweet Refreſhings from his Preſence, and for the diſtillings of his Heavenly Dew, that ſo the tender Plants of Righteouſneſs and Lilly of Holineſs may grow & ſpring in all your hearts; that the little Seed of Life may become as a great Tree, and every one of you may witneſs a ſitting under your own Vine (Chriſt in you the Hope of Glory) and none to make you afraid.

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And dear Friends, look not out at others, but keep at home in the Light, the Tent; *Jacob shall dwell alone, and not be numbred among the Nations*; *Esau* he hunts abroad, and grows weary and faint, and then sells his Birthright for a Mess of Pottage: What if some stumble, and fall from the Truth? let not that shake you; Truth is the same still, and changeth not; and if you see some turn aside from us into a Self separation from the Body of Friends, and endeavour to draw Disciples after them, let not that cause you to stumble, and question the Certainty of Truth; neither be you drawn away, and tost about like Children by them; but keep to the Light, and in it follow the Foot-steps of the Flock; but follow not the Footsteps of the Wandring Sheep, that have left their Flock and are gone astray, who are like to perish by the devouring Beast and Enemy of their Souls, except in time they return again to the Fold: And if you see some (amongst our selves) setting or keeping up that thing or practice which is out of the comly decent Order of the Body, and not consistant with Truth's Government, let not that beget an Occasion of stumbling in your Minds; but be still, and keep your Eye single to the Lord, and walk as you have them for an Example: (that are over you in the Lord) who fully follow Christ Jesus: And as for that which is only set up and held up by Man, out of Truth's Order, it will dye and pass away, and Truth will out-live all.

So unto the Lord, who hath called you out of Darkness into his marvelous Light, do I commit you to be preserved unto himself unto the End; *For, many are called, but few chosen; he that abides to the End, the same shall be saved.*

To the true Mourner in *Sion*

To appoint to them that mourn in Sion, *and to give them the Oyl of Joy for Mourning, &c. Blessed are you that mourn for you shall be comforted. They that sow in Tears shall reap in Joy, &c.* Isa 61. 12. Matth. 5. 4. Psal. 126 5, 6.

OH, lift up thy head thou bowed down, thou Mourner in *Sion*, who art as one alone in a solitary place, and few seeth thee, or knoweth thy sorrow, or truly sensible of thy grief, or behold thy tears, who art (in thine own Eye) as a Woman forsaken and grieved in Spirit; as a wife of youth rejected, who appears in thy own eyes as it were miserable & wretched, mourning in the sence of thy own (as thou thinkst) unworthiness, failings, inability, emptiness and poverty, who art ready to say, (with sorrow) Where is there any so poor, empty, barren and unfruitfull to God as I? Oh I can do nothing for the Lord except (like *Mary*) weep behind him (thinking my self scarce worthy to see his face) and wash his feet with my tears, whilst others sit at the Table with him, and eat of the fatness of his house, and drink of the new wine of his Kingdom; but alas for me! my tears are my meat and drink, because of the oppression of my Enemy, who saith to my Soul, Where is thy God? dost thou think thou shalt ever be worthy to behold his Face, to receive his Love, and to have the Smiles of his Countenance? And thou (O mourningone) by hearkening to, and believing thy Enemy, becometh (in thy own eye) like an alone Sparow upon the house-top; and as the alone Quayl in the Stubble-field; and as a Dove alone, mourning for the loss of her Mate; and so thou layest thee down in Sorrow, and makest it thy Bed, and grief thy Sheets, Tears thy Pillow, and Sighing and Mourning thy Sleep, whilst thou believest thy Enemy, and entertainest those fears, doubtings and carnal reasonings (which he infuseth into thy Heart) as thy Companion: But arise I say unto thee, (in the Name of my God, and thy God, of my Father, and thy Father) arise out of thy Bed, for thy Beloved is at hand, and knocketh at the door of thy Heart; arise out of

thy Bed of Sorrow, Fears and Doubtings, and by Faith let in him whom thy Soul loveth; say not, I am not worthy of him, but rather say, *Lord, I believe, help thou my unbelief, strengthen my Faith, make me more worthy of thee*: Oh, shut him out no longer by unbelief and doubtings, and by reasoning with and hearkning unto the Enemy of thy Soul's joy, peace and comfort, who would always keep thee from thy Beloved, and would daily add Sorrow to thy Sorrow, and Affliction to thy Grief, and Weight to thy Burthen, that he might (if he could) wholly sink thee down into the Pit of desparation forever: wherefore hearken no longer unto him, for he was a Lyar from the beginning; entertain him not, nor his false instigations any longer (nor by unbelief keep not him out any longer whom thou lovest and much desirest, but by that small measure of Faith thou sometimes feelst in God, though it be but as a Grain of Mustard-seed, endeavour to thrust and keep out the Enemy, and to remove the Mountains of Fears and Doubtings out of thy way: and by Faith embrace him whom thy Soul desires more then Rubies or much fine Gold; that so the nights of thy Sorrow and Mourning for him in thy Bed of Fears and Doubtings may be turned into sweet reposes with him in his Bed of solace; that thou may say with gladness of heart, the False Accuser is cast out, and my Beloved is come, is come, and his Reward is with him; he hath taken me from my mourning state into his Banqueting-house of Joy, Peace, Rest, and true Satisfaction, and his Banner over me is Love; and now my sorrow is turned into joy; and I that once sate mourning in the Pit of doubtings and unbelief, hath the Lord (upon the wings of Faith) raised up to come to sing in the height of *Sion*, and to flow to the goodness of my God, who hath exalted my Horn in him, and enlarged my Mouth over my Enemy, whose Mouth was enlarged over me in the day I bowed under him through unbelief and doubtings: oh, then feebleness possessed my loyns, weakness my Knees, and faintness my heart; so that when I rose up to go (towards my Beloved) I fell by doubtings and Fears; but now, I that stumbled am (by Faith in the Power of my God) girt with strength, and the Bow of the mighty man (that prevailed against me) is broken in pieces, who so often wounded me with his Darts, that I was like to poor *Lazarus*, full of *Wounds*, *Bruises* and *Sores*; but the Great *Physician of Souls* hath healed me with the Oyl of Faith and Salva-

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tion; and now I find that it is the Lord that bindeth up the broken in heart, and healeth all their wounds: oh, blessed be the Lord who hath exalted my low estate, and brought me from off the Dunghil, and given me a Mansion in the Father's House, and a place at the Table with his Children; though I once, by hearken to my Enemy, said, I was a Dog, and not worthy to eat of the Children's bread; and so I kept good things from me by yeilding to my Adversary, who would still have fed me with his food, even the dust of the Earth that so I might have continued alwayes weak lean, barren & feeble, and never to have been able to overcome him; but the Lord my tender God (who thought upon me in the day of my distress, when I was poor and needy, hath rebuked him and hath put him under my feet, the mighty the Lord hath brought down from his Seat and exalted him of low degree, he hath delivered *Jacob* out of the hand of him that was too strong for him, and though he was a worm, and no man, and the cry was, *How shall Jacob arise?* yet the Arm of his God hath raised him from the Earth, and hath set his feet upon the necks of his Enemies, and hath given him power to tread upon the mighty, as the Potter treadeth Clay; and *this is the Lord's doings, and it is marvelous in the eyes of his Servants, blessed be his Name forever, it is the Lord that lifteth up the weak hands that hang down, & strengthens the feeble knees, & make strait their paths, that that which is lame may not be turned out of the way, but that rather it may be healed; that the halting may go upright, and the lame may leap as an Hart, and the tongue of the dumb might sing of the goodness of the Lord & the Mourner rejoyce in him whose Mercy endureth forever.* So believe, hope and trust you in the Lord all ye that love him, and mourn and long for him, and in patience and contentedness (without fainting in your minds) wait for him; for the Lord is good to man that waits upon him, to the Soul that seeketh him; and *it is good both to hope and quietly to wait upon the Lord, more then he that watcheth and waiteth for the Morning; for with the Lord there is great Mercy and plentious Redemption, who redeemeth* Jacob *out of all his Trouble, and is with him in the fire and in the water, and in all his afflictions he forsakes him not:* therefore trust you, hope, relie and depend you upon the Lord all you that love him, and cast your care upon him, for he cares for you, whose tender compassion and faithfulness will never fail to the House of *Israel.*

A General Salutation of Love to the Children of Light.

AND all dearly beloved Friends every where, who are faithful to the Lord and his Truth in your several measures & places, my very dear & unfained love in the precious truth of our God extends unto all the honest and upright in Heart, who love and delight in Truth and Righteousness, and seek the Praise, Honour and Glory of God alone, grace and love be with you, mercy & peace attend you, joy and comfort fill you, and the blessing of the most high rest upon and remain in and with you day and night, and the Lord keep you all in the Faith of the Elect Seed, in which is your victory over the world, in which stand fast, and keep your dominion in the Lord over the Earth and earthly things, that the Earth may be the footstool of your minds and Heaven your Throne, and you to sit together in the heavenly places in Christ Jesus, and to use the world as if you used it not, being loose in heart to that which perish with the using; oh, that all Friends that are free from, and void of the Cares of this life, and cumbrances of this world may prize (and stand fast in) their freedom and not be forward and hasty (in the affectionate part) to run their selves into Bondage to those things that profit not, but hindreth to Godward, and prove as bryars & thorns to the choaking or quenching of the growth of the Seed of Life in the heart; there is a mind that hunts and desires after (and is ready (if it be not limitted) to form & create unto it self) a freedom that stands not in the liberty of the Sons of God; the liberty of the Sons of God and Children of the Light stands in that which is a yoke to the world's liberty, and their freedom stands in that which is Bondage to the carnal mind, and crucifies unto the world and worldly things, also there is a mind that is ready to endeavour and seek to put off, and to keep out of those things (which in their proper place may be said to be lawful) that it seeth it hindreth the growth into the Eternal, and endangereth the Soul's standing to Godwards; and truly, that is the more purer mind that serves (one Master) God alone; & indeed, *dear friends*, I am ready to desire that this mind (which was in Christ Jesus) may have dominion in our hearts more and more; that as Strangers and Pilgrims we may be in and to the world, and the love thereof, and the Lord

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alone become the object of our love, and his Truth the covering of our Eyes, that so the Desire of our Souls may be unto him, and unto the remembrance of his *name*, which is like precious *ointment* pour'd forth, giving a pleasant smell, and a sweet delectable savour, and therefore do the Virgins love him, and remember his Love more then wine; yea, more then Father, Mother, Husband, Wife, Children, Silver, Gold, Houses, Lands; yea, he is the chiefest to them of ten thousand, and the Upright love him, for he is altogether comely.

Oh! dearly beloved Friends, much hath the Lord God of power done for us, since the day he found us laid among the pits, and raised us up from the dunghil of our own corruption, and said unto us, *live*, who were dead in sins and trespasses; oh, how greatly hath he blessed and prospered us in despite of that spirit that hath so eagerly sought and endeavoured to devour us, & extinguish us from being a people, and hath even made us a Family like a Flock; and though *Balak* and *Balaam*'s spirit (the *Beast*, *Jezabel* & *false Prophets*) have sought Inchantments against us, to curse us, yet the God of blessings has greatly blest us in our Sufferings, Tribulations & Afflictions, and has made *Joseph* as a fruitful Bough by the wall, whose Branches grow over the wall (that doth and will let until it be taken out of the way) though the Archers of *Babylon* have shot at him, & grievously wounded him yet his Bow (notwithstanding his great Affliction) hath abode in strength, and the hands of his arms have bin made strong by the hand of the mighty God of *Jacob*, who has blest *Joseph*, & unto the uttermost bounds of the everlasting Hills shall he be blessed forevermore.

Oh, dear Friends, if any people now in being upon the Earth have cause to speak well of the Lord, and to trust in his holy Name, we are the people; for mightily and wonderfully hath the mighty God done and wrought for us, though the blind world sees it not: Oh! how have we been as Lambs among Lyons, and yet not devoured, but wonderfully preserved by the secret Power and invisible Arm of the Lord our Shepherd, who hath been our Defence when the Beasts of the Forrest have come forth to devour, and the Wolves have bin greedy of their Prey, then hath the Lord fought for Mount *Sion*, and defended the Hill thereof; and though some said, *We'll pursue, we'll overtake, our lust shall be satisfied on them; we'll draw our Swords, and our Hands shall destroy them*; yet how hath the Lord blow in his wrath upon them, and the Sea of his Judgment hath co-

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vered them, and they are ſunk as Lead in the bottom of the mighty Waters, and we yet (through mercy) are alive, and have a being among the living, to ſpeak well of the Lord, and to make mention of the goodneſs of our God, and to declare of his kindneſs & to praiſe him for his works, which are marvelous in our eyes: oh! his love, his mercy & tender fatherly care over and towards us, extends beyond the demonſtration of words; & oh! let the ſenſe thereof be engraven upon the table of our heart, that it may humble us, and keep us low before the Lord, and be an Obligation upon every Soul of us, to bind and engage us unto the Lord and his Truth forever.

How mightily hath the Lord limited and quieted the raging Sea, and made a calm! oh, that all Friends might take notice of the great Mercy and Love of the Lord to us in this particular, and mind the end of the Lord therein; and let us all take heed we ſin not, becauſe Grace and Mercy to us abounds, leſt it provoke the Lord to anger, and be a moving cauſe to induce him to let forth the wind, and ſuffer a ſtorm again. Oh, that none might get into a falſe eaſe and liberty and wrong ſecurity, becauſe of the preſent Calm; but all to keep retire in that which fitteth and maketh ready for Tryals when they come, in, by and through which we have been upheld and preſerved hitherto, even by the ſecret Power and Arm of the Lord, which is not ſhortned that it cannot ſave, but is the ſame that ever it was; and it hath been our Helper in ſix Troubles, and in the ſeventh has not been wanting to us to help us when there hath been none to help, and to ſupport and uphold us when there hath been none to uphold, but Loads, Burdens and Oppreſſions have been heaped upon us, and to comfort us, when nothing but Sorrow and Trouble from the World compaſſed us about, and when we have had nothing as from men but the Bread of Adverſity and the Water of Affliction; even then hath the Lord our tender God been the Comforter of our Hearts, the Refreſher of our Souls, and the Rejoycer of our Spirits, and the Lifter up of our Hands when we have been bowed down with the Oppreſſions of our Enemies; his Preſence hath been with us in the Priſon-houſe and in the low Dungeon, and hath not left us to this day, and aſſuredly never, never, never will leave us if we leave not him, but will be with us until we have finiſhed our courſe, and fulfilled the dayes of our appointed time, and our Change come.

So

So dear Friends, unto the Lord I commit you, who knoweth how it is with all his Babes and Children, and beholdeth all their tryals, straits and sufferings, inward and outward, and his ear is open to the cry of the poor, and groanings of the needy, who is God all-sufficient for all those that trust, hope, relie & depend upon him, and able to keep them by his power through faith in his Name, unto his heavenly Kingdom: So the Lord be with you all, and the Almighty protect and defend you, and keep you from Evil, unspotted from the World, and preserve you in Love, Peace and Unity with himself, and one with another in his innocent unfained Love, in his Light, Life, Power and Truth, and make and keep you all of one heart, and one mind, and one soul; that you all with one consent may still worship & serve the Lord God in the one Spirit, & the one Truth, in which I dearly greet, salute and embrace you all, and remain your Friend and Companion in the Patience and Tribulation of Jesus; Farewel dear Friends.

Written in Edmonds-Bury *Common Goal, the* 11th *Month,* 1667. } *William Bennitt.*

THE END.